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Speaking the Truth in Love.

NOVEMBER 15, 1904

THE GENERAL CONVENTION

At the time of writing the letter which appeared in our last issue, it seemed as if almost nothing had been accomplished. The last week changed that condition and the Convention of 1904 has much to its credit

THE NEW DIVORCE CANON.

First of these in popular interest as well as in the excitement which its discussion aroused in the two Houses is the new canon on marriage and divorce. At our last writing it was still uncertain whether the Bishops would accept the compromise canon. Many were opposed to any compromise; many others, although not doctrinarily committed to the extreme view, doubtless felt that the adoption of the compromise would tend to postpone rather than to advance the radical legislation they desired. On the other hand the compromise was a distinct improvement in definiteness over the existing canon. It removed scandal from any marriages celebrated under its provisions. It gave, as pointed out by one of the committee, protection to Church, clergy and society. The only thing it did not do was to set the Church upon the platform of the indissolubility of marriage. Such considerations prevailed and the bishops having accepted it with inconsequential amendments, the compromise became the law of the Church.

This conclusion of the matter may be hailed by all but extremists as a great gain for the Church. While it prevents the possibility of scandal which the former canon admitted in the hands of careless or weak clergymen, it is sane and conservative in its underlying principle. It is scripturally and socially sound. I apprehend that through its enactment the so-called divorce question will change its aspect. Those who desired the rigorous canon on the ground of expediency are now for the most part satisfied. There will still be agitation for a prohibitory canon, but it will be frankly upon the ground of doctrine. Its advocates will have to fall back upon the mediaeval teachings of the indissolubility of marriage. There is little danger to the Church that such a view can win.

But a still more satisfactory result is that the attention of so many will now be turned from agitation for a change of canon by the Church which means little to agitation for a change of sentiment in society which means much. We can now address ourselves to the work which counts, the work of stirring popular concern, of shaping civil legislation and of bringing closer the Christian people of the land in noble effort for the sanctity of the home.

The action of the General Convention upon the divorce canon then is notable chiefly for what it gets out of the way.

THE HUNTINGTON AMENDMENT

Far more notable as legislation bearing upon the future of the Church is the final passage of the famous Huntington amendment. Having passed the San Francisco Convention after long and able debate, it was not to be expected that its discussion would last long nor be the occasion of great speeches. Indeed it was discussed in a very fragmentary way, being taken from the calendar as opportunity offered. Its final passage was by a large majority, so distributed as to indicate that any party lines are now pretty well obliterated on the question of its expediency. It is perhaps worth while to state briefly the effect of the amendment.

At the Chicago Convention of 1886 was issued and confirmed by the Bishops of the whole Anglican communion at the Lambeth Conference following, the so-called Quadrilateral upon the subject of Christian unity. According to its terms the Anglican communion stood ready to treat for unity with insistence upon only four fundamentals. Those were the Bible, the Apostles' and Nicene creeds, the two sacraments and the historic ministry. All other matters, such as liturgy, methods of administration or doctrinal statements, were to be regarded as indifferent in principle and therefore capable of adjustment and compromise. It was and has remained the broadest and most comprehensive proposition looking to Christian unity yet issued. But the difficulty was that although it stood out so broadly and strikingly in principle, in practice the hands of the Church were tied. No congregation or denomination could come into communion with this Church in America without accepting the whole Prayer Book use and all the rest which goes to make up what in the common language of America would be called an "Episcopalian." The struggle which under the leadership of Dr. Huntington has been carried on for twelve years to a successful issue, has been a struggle to make this Quadrilateral a practical matter. The amendment permits bishops to take under their oversight congregations desirous of it and to issue for them forms of worship not inconsistent with the rubrics of the Prayer Book or the canons of General convention. The canon making this amendment operative was adopted at the last session on Tuesday afternoon, and the matter was finally settled. This opens to us two broad outlooks. The first is towards the various Protestant Churches around us. Not many isolated congregations may find their way into communion with us as an immediate result. No single great denomination may become one with us as an immediate result. But it does make clear to the world that in the Quadrilateral we mean what we say; that we do feel that there are very few fundamentals of Christian faith and practice. It rids our ideal for the catholic church of all that is unessential. It is a standing witness that as a Church we do not believe that any particular kind of rites and ceremonies must be insisted upon as belonging to catholicity.

The second outlook is towards some of the foreign peoples now coming to America, notably the Swedes of the Northwest. These people have a strong inclination towards this Church; but they have a great love for their own services and ways. The Bishops of the Northwest have already made free (and rightly) with constitutions and canons in dealing with them; but now the way is opened for a definite, systematic and constitutional solution of their relation to us. This is perhaps the most immediate result. But the best part of the Convention's action is that it is the response to a vision; that in some sense it is the endeavor to embody in our constitutions that glorious ideal of a trutly catholic church which is the inspiration and the hope of many a man now bravely struggling for better things amid the pettiness of much of our own church life and the sadness of the unhappy divisions in our American Christianity.

PASTORAL LETTER, 1904.

We have made the following extracts from the Pastoral Letter of the House of Bishops to the clergy and laity of our Church, which we commend to the careful perusal of all church people. This letter was read by the Bishop of New York at the closing service of the General Convention in Trinity Church, Boston, on Tuesday, October 25, 1904.

Archbishop of Canterbury.

Our eyes have been lifted to that wider horizon which encloses, not a part, but the whole; and our hearts have been moved, and thrilled sometimes, by notes from far-off regions where brethren have been bearing witness for Christ, whose persons and whose work have been too little in our thoughts or our prayers.

And this it is that has lent that pre-eminent interest to the General Convention of 1904, which has been given to it by the presence of His Grace, the Archbishop of Canterbury. With a fine and high discernment which recognized, all the time, that the Church in Great Britain and the Church in America were parts of one larger whole, on every occasion, from that first sermon in Quebec, to his farewell words to the Society of the Pilgrims in New York, he has lifted our vision to grasp a wider horizon than that either of the British possessions or of these United States; and has made us sensible of that august stewardship for God, for the Catholic Faith, and for our common humanity, which, each alike, we hold for the enlightenment and the well-being of mankind.

Missions

And first among those tasks is that of making known to men and nations that sit in darkness, that precious deposit of which we have been put in trust by the Gospel of Jesus Christ. No calling that appeals to young men to-day can offer so noble an opportunity as this. He must be a dull student of the time or of events, who has not been impressed by that amazing progress of our American civilization which has lately made of a relatively small and insignificant people one of the foremost nations of the world. This race of Orientals, having adopted the military and naval customs, costumes and weapons of our western world, has suddenly wrought, both upon sea and land, the miracles of the mightiest armies and navies of the world. But is this all that we can give a citizen of Japan, or China, or the Hawaiian or the Philippine Islands? It does not matter that, in some of these cases, our obligations are closer and more immediate than in others. After all, they are substantially of one kind; and whether the ignorance in which men grope to-day is darkness or semi-darkness, ours it is, who have found the light, to carry its knowledge to them. There are many panaceas offered to us for the miseries that are in the world to-day; but it is for the Church forever to remember that there is but one, and that theirs it is who possess it to pass it on.

Divorce.

At the basis of our social order is the Family; and while we are fond of girding at our Oriental brethren for their polygamic constitution of that institution, it is worth while to ask ourselves the question, whether the laws of this land are not in danger of bringing in, though by quite another road, a worse evil. The facility with which the marriage relation may be taken on and put off, is one of the menaces of our American civilization, to the possible perils of which Christian people are, as yet, very imperfectly aroused. Whatever may seem the hardships of a marriage law more stringent than that to which already we are wont, the monstrous injustice to unborn children and to that social order of which they are a part, of loose ideas of that tie, are more cruel and mischievous still. It is in vain that we remind ourselves that communities and countries in which marriage is, and must be, a life-long relation, are cursed with sins and vices which are tolerated, while unnamable. The fact remains that when once there has been surrendered the great basal truth, that the family as an organic whole may not be modified save by death, you have surrendered all that makes the Christian household the ideal norm of the State, and the Family the august and enduring image of a Divinely constituted human society.

Family.

We plead for the security and the permanence of the Family, and no less for all that can contribute to safeguard those whom it shelters. We cannot recall the founders of the Republic, without reminding ourselves that they were men and women who built the State upon their knees; and who, whatever the pressure of their needs or the peril of their tasks, found time to gather their households about them, and to begin the day with prayer. We are a long way off, too many of us, from any such custom to-day, and our duty it is, who are your Fathers in Christ, to entreat you, brethren, that you rebuild the family altar, and begin the nurture of your children with that teaching in which your mother, the Church, bids you to train them. There is a tragic significance in the fact that, side by side with the multiplication of tools, books, maps, pictures, and all the other paraphernalia of Sunday School instruction, there is, too often, a decline, if not a decay, in that teaching in the Bible and the Prayer Book, which ought to underlie all the rest. To this end, we entreat you to hold sacred, and by every endeavor which you can command to defend the Lord's Day from secular or frivolous intrusion, and to conserve its consecrated hours for sacred themes and uses. Discourage a literature, disuse recreations, decline companionships, which, innocent enough, it may be, in themselves, issue alike in a spirit which knows no hallowed hours, nor places, nor services, and which disparages all respect for them. The foundation of a civilized, as distinguished from a savage, society is order; but there can be no civilization, which is worthy the name, which has not, behind it, the propulsion of a Divine Order, taking its rise in sanctions not human, but divine.

Labor.

There are two great problems which, to-day, supremely confront the Republic. The representative of the first of them is the working man, as we are wont to call him—though the popular orator is wont, often enough, to remind us that most men and women belong to that class. They do; and that fact might wisely make us more eager to understand our grave social problems than, ordinarily, we are. For, whatever may be our attitude toward labor and the labor organizations, against which latter, just now, many people are almost savagely inflamed, the fact can not be denied that, in what they have attempted or accomplished, they have moved mainly along lines which are the glory of our democratic institutions. However otherwise we may classify human society, that classification is universal which divides it into those who believe in the spirit of caste, and those who do not. Journey where you will, the peoples that are in the thickest darkness, to-day, are those in which most absolutely the spirit of caste rules; and if our fathers came to these shores to escape the domination of that rule, whether it expressed itself in civil or in ecclesiastical tyrannies, shall we resent it, if, at last, the working man has caught something of the same spirit, and seeks to apply it to the constitution of that great industrial organism which is the most apt image of the modern state? Say, if you will, and as doubtless you often do say, that he has a mind to use the power of the demos, the people, as cruelly and as arbitrarily as kings were wont to use their power in the olden time; say, as doubtless you may, again, that more than once he has sought to exchange the beneficent despotism of the master for the brutal tyranny of the man; the fact remains, that behind these travesties of the eternal equities, there rises, often, the form of the Divine Man, reaching out and reaching down to the most utter degradation, that He might lift it to a seat beside himself.

And it is just at this point, men and brethren, that the office of the Church stands disclosed. There is a wild dream in many intelligent minds of what, in the face of our great American industrial problems, legislation is going to do to solve them, which is as unreflecting as it is pathetic. It does not seem to occur to those who count supremely upon the compulsion of a law that, until you can count also upon a hearty conviction of the essential equity of a law, the cleverness of those whom it affects will be principally concerned in evading it; and it may wisely be remembered that the mightiest Manhood that ever touched human problems—mightiest because it was both Divine and human—was least of all concerned about legislation, and most of all with making a way into the heart of man for the divine law of brotherhood.

The Negro.

In the House of Bishops, there was adopted, during the sessions of this Convention, this Minute, which we believe

may well reach the ears of a wider constituency:

"The Bishops of this House put on record their conviction that, while waiting for the adoption of some plan that shall deal more effectively with the great problem of the religious care of the colored people of this country, the conscience of the Church needs to be aroused to the absolute inadequacy both of means and of methods for the discharge of this tremendous responsibility, and to be awakened to the care of this great multitude of people who, although of another race, have been bought with the blood of our Lord and Saviour Jesus Christ, and are in sore need of the teachings of His Gospel to uplift them to a sounder faith and a purer life."

Such words confront us with the gravest problem of our American life to-day, and the most increasingly menacing. It is idle to deny, or to ignore, the fact that the people of the Republic, North and South, are radically divided, not alone as to the facts which the words just quoted affirm, but as to their meaning; and we rejoice to be able to congratulate the General Convention that it has appointed a Joint Commission with authority to call to its aid the best wisdom in the land, and to probe the questions which affect not only ourselves, but (most of all) a race now numbering some nine millions of people, and brought to these shores by no choice or consent of their own. . If, by giving them freedom, we have only given them the power to work mischief; and if lynching has come to be defended as a necessary protection to families, then surely we are face to face with a situation at once desperate and dishonoring. We may not ignore it: we cannot disown it. It is a part of our social situation, and **if the Church can have nothing to say about it then she dishonors both herself and her Mas'er.**

It is because we do not believe this that we call upon our people to bring to this perplexing situation, the best wisdom they can command; and, most of all, to recognize its racial and sectional complexities, without prejudice or prepossession. Some way must be found, and that speedily, to bind together these black brethren and ourselves in a fellowship of mutual confidence and mutual service; and if the Religion of Christ has not been rightly used to this end, it is time that we turned to the great Head of the Church for His heavenly inspiration and besought him with prayer for His unerring guidance.

Report of the Committee on the State of the Church.

This report, which was presented by Dr. Duncan, of Louisiana, is intended as a summary of statistics of the three years since the preceding Convention, and such other evidences showing the condition of the Church, its growth, its needs, its opportunities and, perchance, its weak places and failures, as can be gathered from the various sources of information placed before the committee. Some comparisons are made between conditions now and when the General Convention met last in Boston, in 1877. Then there were 45 dioceses, now 62; then 3082 clergy, now 5149; then 297,387 communicants, now 804,308. The report for the past three years contains the following figures:

Present number of Bishops, 91; priests, 4710; deacons, 348; candidates for holy orders, 510; postulants, 302; baptisms during the three years, 182,618; confirmed, 143,471; communicants, 804,308; present number of Sunday-school teachers and officers, 47,318; Sunday-school pupils, 441,812; pupils in parish schools, 12,726; in industrial schools, 11,674; parishes, 3,268; missions, 3,767; total, 7,235; church edifices, 6,235; (with free sitting, 4,365); total number of sittings, 1,152,000 (free sittings, 831,196); churches consecrated during the triennium, 314; present number of rectories, 2,299; of church hospitals, 77; orphan asylums, 52; homes, 80; academic institutions, 105; colleges, 14; theological seminaries, 19; other institutions, 55.

Contributions: Parochial purposes, $38,949,227; diocesan missions ($1,413,116), other diocesan objects ($2,399,819), $3,812,935; missions other than diocesan, $2,037,435; education of the ministry, $127,380; aged and infirm clergy, $216,010; widows and orphans, $158,613; other extra-diocesan objects, $520,792; total for all purposes, $47,005,405.

Endowments: Episcopal funds, $2,885,052; support of parishes, $4,894,086; aged and infirm clergy, $971,249; widows and orphans, $946,357; hospitals and other institutions, $12,119,090.

During the three years the number of clergy has increased by 2 per cent. and the number of communicants by 8 per cent. The actual increase in number of clergy is 115. The increase in the number of communicants is 60,688. The increase in number of confirmations as compared with the previous three years is 12,266, and in number of baptisms under the same comparison, 3,695. The increase in the number of postulants is 25 per cent., of lay readers 11 per cent., and of candidates for holy orders 8 per cent. The increase in number of parishes is 454, or three congregations a week. The increase in total gifts as compared with the preceding triennium is $881,509.14, and the increase of parish offerings under the same comparison is $4,740,129.52.

The report points out that the clergy stipends are not as large as they ought to be, and regrets the marked decline in family worship. There is grave danger, the report says, in putting Christian education after scientific and technical education. It rejoices in the growing recognition of the Church as the friend of capital and labor, and in the likelihood of the establishment of courts of arbitration. The lack of Sunday observance is noted with pain, and sensational literature of all kinds is condemned. Especially to be regretted is the marked decline in offerings to diocesan missions. It is all very well to help the foreigners, but home missions, and especially those that are near to each mission, ought to be more liberally supported.

Dr. Duncan, commenting on the report, pointed out that an increase of 2 per cent in the number of clergy and 8 per cent in that of communicants emphasized the necessity for more clergy, to meet which there was an increase of 8 per cent in candidates for orders and 20 per cent in postulants. Lay readers had increased 11 per cent. Three congregations had been added to the Church on an average every week, and that the financial condition of the younger congregations was good was shown by the fact that more churches had been consecrated than had been built during the three years.

GENERAL CONVENTION.

(Extracts from Editorial Letter in **Church Standard.**)

When the debate on marriage, or rather, on divorce, of which I wrote last week, was ended, the public interest in the General Convention subsided. Indeed, I might say that it collapsed. The galleries, which, till then, had been crowded, were immediately thinned. The throng which had made its way even into the seats set apart for deputies, almost entirely disappeared. Newspapers which had been filled with accounts of our proceedings, reduced their reports to the limits of half a column, or less. Even the number of the deputies in attendance was notably reduced, and that, perhaps, is the reason why a good deal of business has been transacted during the past very crowded week. Missionary meetings, public and semi-public, have still continued to be held, maintaining apparently much the same tone of enthusiasm with which they began. At these meetings the missionary bishops have held the field against all comers, but none of them seems to have taken quite such hold of the heart of Churchmen and Churchwomen of all classes as Bishop Rowe of Alaska, whose courageous self-devotion, together with his rare modesty and entire absence of self-consciousness, have made him one of the most honored heroes of the mission field in North America.

The perfect worthlessness of the General Convention as a Board of Missions was never more clearly manifested than it has been during the present session. Of deliberation there has been none, and could be none. Reports there have been, and stirring missionary addresses, but the perfect helplessness of five hundred persons acting as a Board of Missions was evident from first to last. Hence, when the time came for the enactment of a canon abolishing the General Convention as a Board of Missions, I heard not one single objection to the measure. The substance of the canon was published several weeks ago in the **Church Standard** over the signature of Dr. Huntington of Grace Church, New York, and its effect is to simplify the whole constitution of our General Missionary Society. The Church itself, of course, continues to be the society; the General Convention, equally of course, continues to be its Legislative Council; but the body consisting of fifteen bishops, fifteen clergymen, and fifteen laymen, hitherto known as "the Board of Managers," is now more properly recognized as the "Board of Missions."

Thus the whole machinery is made more rational and less cumbrous; and while the General Convention will continue as heretofore to receive the reports of the Board of Missions, to elect its members, and to exercise a sovereign power of government and direction over it, the Convention itself will no longer be charged with functions which it never did fulfill and never could. It is a little odd that in the very effort to simplify our missionary machinery a strong effort was made to create what would have been, to all intents and purposes, a new administrative board, almost or quite co-ordinate with the Board of Missions as now constituted. If this had been done, there would have been an administrative **imperium in imperio.** That was out of the question. If the Board of Missions is to be responsible it must have power, and since the intention was to lay the entire responsibility for the conduct of our missions upon the Board, it was felt to be both reasonable and indispensable to intrust the Board with full discretion and authority in the conduct of the entire business committed to its care. This, I may say, has been quite decisively done, and the policy is not likely to be changed.

Another point, nearly connected in purpose with missionary operations, is the final passage of what has been long known as "The Huntington Amendment" of the Constitution, under which bishops are empowered to take under their pastoral care and charge any congregations of Christian people who may request them so to do, without requiring such congregations to use the obligatory forms of worship prescribed in the Book of Common Prayer, unless they shall, of their own will, apply for admission to the status of parishes of the Church. For twelve years—at Baltimore, at Minneapolis, at Washington, at San Francisco, and now again at Boston—this subject has been debated, and I believe that it might have passed when it was first offered, if it had been presented then in the simple form in which it now stands. From a **practical** point of view, I do not think much of this amendment. I do not believe that any considerable number of congregations is likely to come flocking to our bishops, asking them to be taken under their episcopal wing; and if there should be far more such cases than I expect to see, I think the bishops have a perfect right, in the premises, to do all that this amendment permits them to do. As a matter of **principle,** however, the amendment has a different aspect; and having been once proposed, I have never been able to see any ground upon which it could be consistently rejected by a Church which professedly stands upon the Lambeth Platform of unity. At any rate, that matter is now settled.

The greatest measure of this Convention is the passage of a canon creating Courts of Review in which appeals may be heard from the determinations of diocesan courts. The debate was serious, dignified, judicially calm, and in all respects worthy of the occasion. I doubt whether it could properly be called a **debate.** It was rather an expository conversation in which the committee was asked to explain certain parts of its proposed canon, and the desired explanation was given, mostly by the eminent and revered Judge Andrews of Syracuse, formerly Chief Justice of the Appellate Division of the Supreme Court of the State of New York. In listening to Judge Andrews, who is well known to have been the author of the canon, one was struck with the authority of a great jurist in dealing with matters to the study of which his whole life has been devoted. The adoption of this canon ends a long struggle which has often been carried on with little more than the hope which keeps alive despair. For forty years at least, I myself have been wedded to this cause, have worked for it, and I think I may say that I have suffered for it quite as much, and perhaps more, than any other who now lives. But I entered the fight after John Henry Hopkins had been engaged in it, mostly alone, for more than twenty years, and the struggle had been begun twenty years before Hopkins was in orders, by Dr. Frank Hawks, one of the soundest thinkers, and certainly one of the most learned canonists, that our Church has ever had. Think of it! Eighty years of struggle to secure for the clergy of the Episcopal Church the common right of appeal against possible, and sometimes actual, injustice, which the secular law allows to every man who complains of a miscarriage of justice in courts of secular jurisdiction! After that, who can doubt the conservatism of "the body known in law as the Protestant Episcopal Church in the United States of America"?

SUNDAY SCHOOL MATTERS IN GENERAL CONVENTION.

Commission on Sunday School Instruction.

Whereas, Certain memorials presented to the last General Convention were referred to the Joint Committee on Christian Education, and in their report considerable space was given to the consideration of Sunday School Instruction, and the following recommendation was given to the Convention, viz.: "As an educational institution of the Church, the Sunday School is charged with such potencies that the General Convention may well listen to the appeal which comes to it, in one of the memorials referred to (which was from the Joint Diocesan Committee on Uniform Sunday School Lessons) and provide for an inquiry, how to make the Sunday School more effective for the religious instruction and Church training of our people." Therefore, be it

Resolved, the House of Bishops concurring, That a Commission be appointed on Sunday School Instruction, consisting of seven Bishops, seven presbyters and seven laymen, who shall consider and report upon: How to make the Sunday School more effective for the religious instruction and Church training of our people.

Members of the Commission:

Rt. Rev. Ethelbert Talbot, D. D., L.L. D., Central Pennsylvania.
Rt. Rev. Leighton Coleman, D. D., LL. D., Delaware.
Rt. Rev. C. B. Brewster, D. D., Connecticut.
Rt Rev. C. P. Anderson, D. D., Chicago.
Rt. Rev. Alex. Mackay-Smith, D. D., Pennsylvania.
Rt. Rev. Edwin S. Lines, D. D., Newark.
Rt. Rev. D. H. Greer, D. D., LL. D., New York.
Rev. Alfred A. Butler, D. D., Minnesota.
Rev. Geo. W. Shinn, D. D., Massachusetts.
Rev. Herman L. Duhring, D. D., Pennsylvania.
Rev. Pascal Harrower, New York.
Rev. James S. Stone, D. D., Chicago.
Rev. Lester Bradner, Ph. D., Rhode Island.
Mr. George C. Thomas, Pennsylvania.
Mr. Nicholas Murray Butler, LL. D., New York.
Mr. Wm. R. Butler, Central Pennsylvania.
Mr. H. V. Seymour, Chicago.
Mr. W. M. Allen, Southern Ohio.
Mr. R. H. Gardiner, Maine.
Mr. G. A. Aschman, West Virginia.

The Commission met at Emmanuel Church, Boston, on October 13th, for organization. Twelve members were present . On motion, the Rt. Rev. Ethelbert Talbot, D. D., of Central Pennsylvania, was elected permanent Chairman, and the Rev. Herman L. Duhring, D. D., of Pennsylvania, the Secretary. Plans for meetings were suggested and arranged for. It was agreed to meet again at the call of the Chairman, before the adjournment of the General Convention. This large attendance at the outset and the harmony of feeling on the work to be done, promise much for the uplifting and improvement of Sunday School Instruction throughout the Church.

The Sunday School Auxiliary.

Resolved, That this General Convention extends its most hearty congratulations to the Sunday School Auxiliary for having contributed to the Board of Missions, through the Easter and Lenten offerings of 1904, the sum of $117,916.52, thus marking this united contribution as the largest amount ever raised by the Sunday Schools of the Church for missions. We esteem it worthy of record that the gifts of this Auxiliary for the past three years now amount to $344,368.56, and for the past twenty-seven years $1,469,077.69.

CHARLES LORRIMER.

He casts no shade
Who stands not in the sun;
He holds no friend
Who never made a foe;
He knows no joy
Who sounds not depths of woe;
He earns no rest
Whose work is not well done.

And daily, hourly, loving and giving
In the poorest life make heavenly living.

—Rose Terry Cooke.

CONVENTION NOTES.

The ceremonies at the consecration of the Rev. E. W. Osborne as Bishop-Coadjutor of Springfield took many by surprise with their simplicity. The service of consecration was held in the church of St. John the Evangelist, Boston, of which the new Bishop was rector; there were lights on the altar and a part of the service was sung, but none of the Bishops wore any but the usual vestments. The Rev. E. W. Osborne was head of the Cowley brotherhood in America, in which position he is succeeded by the Rev. C. N. Field, one of Mr. Osborne's assistants at St. John's. It says much for the character and work of the brotherhood that Bishop Osborne is the third of its priests to be elected to a bishopric, Bishops Grafton and Hall being the other two.

The Rev. F. M. Taitt, Missionary Bishop-elect for the district of South Dakota, in which he will assist Bishop Hare, is rector of St. Paul's, Chester, Pa. If all the Bishops now elected be consecrated before the death of any, the whole number of Bishops of our Church will be exactly one hundred.

To Bishop Garrett, of the Diocese of Dallas, has been assigned the preparation of the pastoral letter of 1907, in consultation with the Bishops of California and Vermont.

The motion to declare the Marginal Readings Bible the standard Bible, which came before the House of Deputies on the 24th, was defeated mainly on the ground that the matter was too important a one to be decided so soon.

Provision for Courts of Review was made, but not for Courts of Appeal, the former being intended for a reconsideration, on appeal from diocesan courts, in issues of fact, while the latter, when established, is intended to have appellate jurisdiction in questions of doctrine. The country was divided into eight judicial districts for the purposes of this new canon, in each of which there is to be a Court of Review, to consist of a Bishop, three presbyters and three lay communicants, two of the last to be gentlemen learned in the law, and all to be chosen from within the district. The canon appears to have been very carefully drawn by experienced jurists.

A rather significant definition was given by the House of Deputies to the expression "within the bounds of the United States," in connection with a provision giving delegates from missionary districts votes. The question being raised, the House determined that the term should include all territory under the jurisdiction of the United States, thus including Porto Rico and the Philippines, as well as Hawaii and Alaska. And this in the city of Boston.

In the debate on the motion for the omission from the title-page of the prayer-book of the words, "Protestant Episcopal Church," the Rev. Drs. Huntington and Grosvenor of New York spoke on the same side as the Revs. B. T. Rogers, Fond du Lac, and A. W. Little, Chicago, in support of the omission, the Rev. Dr. Grammer, Virginia, and Mr. Lewis, Pennsylvania, being among the speakers in opposition.

The Convention decided to grant to American Churches in Europe one clerical and one lay delegate.

A remarkable incident in the visit of the Archbishop of Canterbury was the presentation to him of a handsome loving cup, made by the hands of the donors, English members of St. Stephen's Church, East Liverpool, Ohio, "the Ceramic city and chief pottery center of the West," as the inscription on the cup pointed out. On one side of the cup is a picture of St. Stephen's Church, and on the other a copy of the shield of Canterbury from one of its windows. The gift was accompanied by an address and was presented on behalf of the English-born potters by the rector of St. Stephen's, the Rev. E. Weary, at the residence of the Bishop of Massachusetts. Both the Archbishop and Mrs. Davidson were deeply impressed by this touching token of regard from their countrymen in Ohio.

The following Court of Review for the trial of a presbyter was appointed by joint action of the two houses of General Convention: The Bishop of California, the Rev. Dr. W. L. Bull of Spokane, the Rev. Dr. A. G. L. Trew of Los Angeles, the Rev. J. P. D. Llwyd of Seattle, Mr. A. N. Drown of California, Mr. G. H. Williams of Oregon, and Mr. N. P. Chipman of Sacramento.

The cordially appreciative notices of the General Convention, especially in its relation to missions, by such representative secular journals as the **Independent** and the **Outlook**, are amongst the most significant of the many witnesses to the high character of the Convention and its work. "The conversion of the Convention to an overwhelming interest in missions," says the **Outlook**, "amounts to a revolution." That "the entire Convention gave the best of its hours and much of its time to listening" to "such men as Bishops Partridge and McKim of Japan, Graves of China, Brent and Restarick of the Pacific Islands, and Kinsolving of Brazil, was even more significant."

If it were true in the early days of the General Convention that the vision of the Chairman of the House of Deputies had little more Western sweep than the Diocese of Ohio, it must also be gladly recognized that this was materially corrected in the latter days of the session. Witness the following appointments from the Pacific Coast: On the Commission for Work Among Seamen, the Rev. David J. Evans of San Francisco; on the Joint Committee on an Elective Presiding Bishop, Mr. A. N. Drown of San Francisco; on Joint Committee on Permanent Diaconate, the Rev. A. A. Morrison of Portland, Oregon; to fill a vacancy on the Committee on Ecclesiastical Relations, Mr. W. A. M. Van Bokkelen of San Francisco; on Committee to prepare resolutions of appreciation of the work of the Woman's Auxiliary and the Sunday School Auxiliary, the Rev. Dr. Morrison or Portland, Oregon, and the Rev. Dr. Clampett of San Francisco, and on the Joint Committee on Suffragan Bishops, the Rev. E. L. Parsons of California.

The Bishops of Los Angeles and Olympia were appointed by the House of Bishops as members of the Courts for the Trial of a Bishop.

The handsome cup of solid silver, purchased, as was mentioned in our last issue, with the subscriptions of the guests of the Rev. Dr. Hutchins at Punkatasset, is inscribed: "Concord Day, October 15. General Convention, Boston, Mass. In grateful recognition of the faithful and efficient services of the Reverend Charles Louis Hutchins, D. D. Twenty-seven years, 1877-1904, Secretary of the House of Deputies."

The New York **Churchman** publishes the following sonnet by the Bishop of Connecticut, written upon his return from the trip to Concord:

"Ponkatasset," Oct. 15, 1904.

A stately mansion throned upon a hill:
Before it, in autumnal glory, all the land;
The winding river; and, the heart to thrill,
The fair and famous scenes, on either hand,
That witnessed travails of a nation's birth.
Hard by, the pilgrim's reverent feet may tread
Haunts of the great and e'en that hallow'd earth
Where rest the ashes of the mighty dead.
Here all is life and joy. Auspicious hour
That hither brings, beneath a radiant sky,
From far, both North and South, and "High and Low,"
All met in Concord, through the gracious power
Of princely hospitality! Forgotten lie
Far-off unhappy things and battles long ago.

C. B. B.

NOTES.

Neodesha, Kansas, a mission in charge of Archdeacon Crawford, has erected one of the most beautiful stone churches in the Diocese. The communicants and friends of the church recently donated severally all the stained glass windows. It is expected that the first service will be held in the church building in about a month. The Archdeacon was kindly and generously remembered by his mission when at the General Convention.

The Rev. J. Taylor Griffith has been called to St. Stephen's Church, Baker City, Oregon, and the Rev. Henry Dixon Jones has accepted a call to the Church of the Redeemer, Pendleton, Oregon.

Another special convention has been called in the Diocese of Kentucky for the election of a Bishop, to meet in St. Paul's Church, Louisville, November 16th.

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY,

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

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Copies of all publications will be supplied on request to "Tthe Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

CALENDAR.

18. Fast.
20. Sunday next before Advent (Green).
24. Thanksgiving Day.
25. Fast.
27. I Sunday in Advent (Violet).
30. St. Andrew's Day (Red).

PERSONALS.

The Rev. Caleb Benham is temporarily in charge of Grace Church, Suisun. His postoffice address is Suisun, California.

The Rev. Doctor Atmore, after a six months' vacation spent in touring the English cathedrals and abbeys, has resumed charge of St. Andrew's Church, Paris, Ill.

Thanksgiving Day.

By appointment of the President of the United States and of the Governor of California, Thursday, the 24th day of this month, has been set apart as the day of national thanksgiving. In this connection, it may be well to remind all concerned that by resolution of our diocesan convention, it is recommended that offerings and gifts be made on that day for the Church Home for Old Ladies.

The Convocation of San Jose.

This Convocation will meet November 21st and 22d, in All Saints' Church, Palo Alto. Luncheon will be served at 1 o'clock on Monday, after which the first session will be held in the church at 2:30 p. m.

The afternoon discussion will consist of a presentation of the reports of the committees appointed at the last meeting, and reports from some of the deputies to the General Convention. In the evening there will be a missionary meeting, at which the addresses will be made by deputies to the Convention. Because certain of the deputies are only arriving home as we go to press, it is impossible to state the program more explicitly. The whole meeting will be an endeavor to get some idea of the spirit of the church as it expressed itself in Boston, and to gain for ourselves some of its splendid enthusiasm. There will be the celebration of the Holy Communion on Tuesday, at 9 a. m., and the finishing of the reports. Further information will be sent to the members of the Convocation in the next few days. Trains leave San Francisco at 10:30 and 11:30 a. m., and leave San Jose at 10:50 and 11:20. The last-named in each case is in sufficient time for 1 o'clock luncheon on Monday.

GEORGE L. PARKER, Secretary.

Memorial Services.

On Sunday, November 27, 1904, the early celebration of the Blessed Sacrament of the Holy Communion in each of the churches in San Francisco will be in special memory of the Reverend Edward Bentley Church, faithful priest and beloved educator.

Born September 7, 1844; died August 26, 1904.

This will inaugurate a beautiful custom of bringing to mind the oneness of the church, in that the loss of a devoted and sincere priest is not alone a loss to his special parish, but to each and every parish. The clergy, as well as laity, are by this arrangement enabled to pay their tribute of respect to the memory of their brother clergyman without leaving their own duties.

Also, on the evening of the same Sunday, November 27th, at 8 o'clock, there will be an additional memorial service for Rev. Edward Bentley Church, in Trinity Church, corner of Gough and Bush streets, where Mr. Church was assistant when he was taken ill.

The sermon will be preached by Rev. F. W. Clampett, D. D.

Members of the California Commandery of Knights Templar, Oriental Lodge, F. and A. M.; the alumnæ and pupils of Laurel Hall, St. Matthew's, and Irving Institute; young women from the various private schools of the city, as well as all friends of Mr. Church, are invited to be present.

Obituary.

Moira M. Spencer, a first cousin of Herbert Spencer, the famous English philosopher, died suddenly on November 10th, of heart disease, in his residence, 910 Powell street, San Francisco. Mr. Spencer was 70 years old, and was the son of a California pioneer. His father, a brother of Herbert Spencer's father, took Moira to the United States when the lad was not more than 1 or 2 years old. The deceased had many friends in this city and was a diligent student.

He was a devout churchman, and in speaking of him, the Rev. David J. Evans, rector of Grace Church, said: "He was absolutely regular in his attendance, never having missed one single early celebration, at 8 o'clock, since I came here six months ago. He would never leave the church until the last note on the organ was sounded."

All Saints' Day.

Despite the rain on the morning of November 1st, the memorial service in the Chapel of Iona Churchyard, at Cypress Lawn, was remarkably well attended. The Altar Chapter of St. James' had been down the day before and had beautifully fitted up the temporary sanctuary; so much so, that it required but a little stretch of imagination to find the duplicate in St. James. Even the Rev. E. J. Lion Memorial Eucharistic Lights were placed on either side of Rev. W. S. Neale's Memorial Cross. Twenty-two members of the vested choir of St. James' formed procession at 10:50, and promptly at 11 a. m. the keynote of hymn 176 was given. It speaks something of the spirit of those choristers when many of the adult members had given up a day's earnings in order to be with their rector at this service. The organ voluntary was a dirge composed by Frank H. Lockyer and named "Repose." The composition was executed on the vocalion by the composer himself, and it certainly should be published widely for others to enjoy its restful melody. The solo, "Light in Darkness," sung during the offertory, was excellently rendered and aptly fitted in with the surroundings. Rev. S. J. Lee, the Bishop's appointee for this service, spoke from the text, St. Mark V, 39th verse. Rev. J. A. O'Meara, D. D., assisted the celebrant. These memorial services in the Chapel of Iona Churchyard are growing in

favor, not only amongst church members of this city, but among those of the smaller towns adjacent. One needs only to glance at the congregation assembled and notice the tell-tale garb of mourning to understand the deep and pathetic reason for their presence. Such a service surely brings to a closer realization the words:

"O, blest communion, fellowship divine!
We feebly struggle, they in glory shine,
Yet all are one in Thee for all are Thine."

DIOCESAN NEWS.

Oakland.—St. Paul's—From the **Record** we learn that it is proposed to make the fall meeting of Convocation, to be held in St. Paul's on the 29th and 30th of this month, a most interesting and helpful affair, and to bring together as many men and women of the parish as possible. At the celebration on Tuesday, the 29th, the preacher will be the Rev. D. J. Evans, Rector of Grace Church, San Francisco, and on the following day the Rev. Dr. Partridge, Bishop of Kyoto, Japan. The proceedings of the General Convention will form the main topic for discussion on the morning of the second day. Luncheon will be provided on both days by the ladies of St. Paul's.

About forty members of the St. Paul's Men's Club met on Thursday, the 3d, to partake in social converse and enjoy some good music from the choir and Mr. W. Leimert, 'cellist, and to hear a most interesting and often amusing account of life among the Indians and Eskimos on the shores of Hudson Bay, which the Rev. R. J. Renison, by six years' work among them, is specially qualified to give. Mr. Renison also entertained the ladies of the Missionary Chapter with an account of his experiences on the following day.

A Thanksgiving sale for the benefit of missions will be held in the Guild-room of St. Paul's, on the afternoon of the 23d November, at which it is confidently hoped many comforters and fancy articles, as well as mince pies, cakes, jellies and bottles of ketchup will be disposed of for cash.

A deaconess is greatly needed in St. Paul's parish, and in his address on the second Sunday in October, when the Rector, the Rev. Chas. T. Walkley, gave a survey of work doing and to be done in the parish, he strongly urged the raising of funds for this purpose. Large districts of St. Paul's parish, especially that lying east of Broadway and south from Fourteenth street to the estuary, are much in want of workers and rooms for centers of work.

Oakland—Trinity Church—This parish was very much blessed last month by a series of conferences preached by the Rev. Herbert Parrish, of the Order of St. John the Baptist. Father Parrish delivered two preparatory sermons on Sunday, the 23d, the series proper beginning on Monday, the 24th, and closing Friday, the 28th. On each day there was the early celebration at 7:30, Litany at 3, and the special service at 7:45. Large crowds attended in increasing numbers daily.

The following subjects were treated:
Monday—"How to Overcome Evil."
Tuesday—"A Good Conscience."
Wednesday—"The Sign of the Cross."
Thursday—"Is There a Hell."
Friday—"The Letter and the Spirit."

One of the features of the series was a "Question Box," which was freely used. The questions covered matters of exegesis, doctrine, ritual and practical morality. From twenty minutes to half an hour were given every evening to these questions, in the treatment of which the preacher was most clear and helpful. Careful and extended preparation had been made for the services and the result was a strong spiritual tone and deep interest throughout. The people regretted to have the series close and showed in every way their appreciation of the great work which Father Parrish did for them.

At 3 o'clock on Sunday, the 23d, the church was filled with the parents, sponsors, witnesses and friends of thirty-three infants, children and adults who were baptized by the rector and the rector-emeritus. It was an inspiring service and showed that in the midst of much indifference and destructive teaching, regeneration by water and the Spirit is still prized and sought.

Point Richmond—Material for a vested choir of boys and men is being gathered and regular rehearsals held, with good promise, in Trinity Mission. A brother of the missionary, the Rev. John W. Jones, recently come from Texas, is the musical director and trainer. A larger and better hall has been secured in which to hold the services and Sunday School and for other purposes. The congregations and Sunday School are steadily growing. The new parsonage, named "Alta Vista," which has been built and presented to the mission by Mr. and Mrs. William Mintzer and Mrs. Tewksbury, and where Mr. Jones and his family are delightfully settled, is one of the best dwelling houses in town. When the time comes to build the church there seems every prospect that there will be a goodly, well organized congregation of both worshipers and workers to occupy it. Some members of the mission are a little impatient at the delay in erecting the church itself, but a full knowledge of the peculiar conditions of the field and of the kind of work to be planned for would seem fully to justify the present policy, which will probably call for the building of a temporary structure in the spring for the use of the mission and in which plans for institutional work can be fully developed before the permanent church building is entered upon.

Disabled Clergy Fund.

As the time draws near once more for the annual collections, at Christmas, for "The Disabled Clergy Fund" of the Diocese, it may be well just to remind people that the above is the proper title of the Fund in question, deliberately chosen in the first place for the distinct purpose of avoiding the rather unpleasant term—"Aged and Infirm"—which is so commonly applied to it. Anyhow, "Disabled Clergy Fund" is the right name for it.

Let each day seem to me wasted that passes without my having spoken some word of help and sympathy; without my having made some one bless my name, be it but a little child.

San Francisco.—Bazaar—The Ladies of St. James' Parish are to have a bazaar on Thursday, Friday and Saturday, November 17th, 18th and 19th, in the Sunday-school room, at the rear of the church, Clement street, near Sixth avenue. The bazaar will be opened afternoons, from 3 p. m., and evenings from 7:30 p. m. The proceeds will be given toward the debt of the church.

At the Presidio Barracks, by the courtesy of the commanding officer, a monthly service has been begun and will be sustained by the rector and curates of St. Luke's parish in this city.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay street, San Francisco.

Secretary—Mrs. A. M. Lawver, 1767 Broadway, San Francisco.

Treasurer—Miss L. J. Gibbs, 3525 Washington street, San Francisco.

The regular monthly meeting of the diocesan branch for November was held on Monday, the 7th, at Trinity Church, San Francisco. The President, Mrs. Newlands, opened the meeting with prayer, and presided. In the absence of the Recording Secretary, Mrs. Gaillard Stoney, who was still at the East, Mrs. Kelley was appointed to act *pro tempore*. The Treasurer, Miss Gibbs, reported the united offering from this diocese, presented at the triennial meeting in Boston, amounted in all to $1,369.68. There was an excellent attendance, including representatives from nine or ten different parish branches.

The President read parts of some delightful private letters from Mrs. Lawver, Mrs. Stoney, and "O. O. M.," the Rev. John W. Nichols, in China. The first two brought something of the story of the great meetings in Boston before us from the woman's standpoint, each in her own original way.

The Seamen's Institute acknowledged the receipt of a surplice from St. Mary's Guild of Trinity Church, and also a cassock skirt from the Auxiliary, the needle work having been done by St. James' Guild.

The collection was taken for the Church Publishing Company.

Mrs. Newlands then presented Dr. Clampett, who told of many incidents and scenes and doings and sayings at the General Convention, the great Auxiliary meetings and other occasions which centered about the Convention, including the great open-air service in the City of Washington, which were not all reported in the newspapers. The doctor expressed a wish that the fervor and enthusiasm engendered at these meetings might be found to have enkindled a fire of zeal throughout the church which would not die out.

Mrs. Henry, of St. Peter's, San Francisco, offered a resolution, which was adopted, to the effect that a beginning should be made *now* in raising money for the next triennial united offering, and that a box for reception of contributions for it should be at hand in every monthly Auxiliary meeting.

MISSIONARY COMMENT.

THE MISSIONARY RESULT.

That the General Convention was first and foremost a great missionary gathering has been noticed by us and by the columns of many different religious papers throughout the country. Almost in spite of itself this partly legislative body was turned into an enthusiastic meeting which considered that its chief business was to find out and plan for the real work of the Church missions. Almost in spite of itself it will go down into history as the turning point of the tide in missionary endeavor.

Let us put plainly some of the changes. First comes the Huntington amendment, whose life has been so long and valiantly fought for by Dr. Huntington of New York. The passage of this amendment by this Convention makes it possible now for any Bishop of the Church to take under his care and into his jurisdiction any congregation desiring that relationship, looking forward to a closer and fuller union, but who at present are not able to use the book of Common Prayer in its entirety. The amendment has in view, and will in its present working out, at least, concern chiefly the Swedish congregations of the Northwest, particularly Minnesota, who have long been as sheep having no shepherd, standing by our door waiting admission. It provides that special services may be prepared for and used by these congregations until the time comes when they shall be able to realize their full standing in the Church. No one can consider this step without seeing that it is tremendous in its implications. It implies first the spirit of Christ who would that all men should come unto Him, and who therefore would that His Church should welcome all those who want to come, and should make the open door as clear and plain as possible. It implies a realization of the fact that this spirit is best exemplified by the attitude of the Father who went out to meet his son "while he was yet a great way off." It implies a sense of our position as a church which realizes its obligation to the nation and considers that to make good citizens of those who come here untrained in anything American is one of the large duties of the Church which would make good Christians of them. It implies that the Church can naturally be the leader by her very ability of adaptation, in bringing about Christian unity. It not only implies but actually is an open door to a larger missionary activity than has ever before been possible. And last of all, it implies confidence in the Bishops as the leaders and chief shepherds of the Church. It puts into their hands a new power and a new ability to commend the Church to those who are homeless; it has no fear that this new power will be used unwisely. The forward step has been taken and the Church is vastly greater and stronger for having taken it.

The next thing to mention is the change in the whole missionary organization of the Church. Until now there has been great complexity by the existence of the General Convention, as also the Board of Missions, an additional Board of Managers, and the indeterminate body known as the Missionary Council. The new canon does away with the Convention as the Board of Missions, and converts the old Board of Managers into the Board of Missions. This Board of Missions will consist of fifteen Bishops, fifteen presbyters and fifteen laymen, a Secretary and a Treasurer, all of whom shall be elected by the Convention. All legislation and determination of all missionary policy shall be decided by the Convention itself. In other words, what has been done is simply this: The whole Church is a missionary society, that is the fundamental purpose of its existence. Every member of it is a member of the missionary society. The Convention represents this society and acts for it. The Board of Missions of forty-five members is the Executive Committee of the society, having a Secretary to inform the whole society as to its work, and a Treasurer to care for the finances. This simplifying of machinery recognizes the true position of the Church and missions, and renders easier the carrying out of the Church's chief business. The Missionary Council which used to meet between the meetings of Convention is now done away with, and instead provision is made for meetings of Missionary Conferences at the discretion of the Board of Missions. This canon brings about the internal unity in the life of the Church absolutely necessary if she is to make all men one in Christ. The election of the Secretary and the Treasurer by the Convention and not by the Board of Missions makes these two men the agents of the whole Church, bound to do her will, and to express the purpose not of the forty-five, but of the Church. There is no longer a Board of Managers separate and distinct who can take action of themselves. The result is that the Church now goes forth as one great missionary body, fighting her own fights, deciding questions by the advice of all, committed to the work of God in every member. She has not given up her leaders, but she has taken her true position behind her leaders, whereas before she let them not only lead, but also do all the fighting. Further than this she has recognized as the only true leaders those who are actually on the battle field, and actually leading. This new canon makes the missionary Bishops leaders, as they ought to be. And this new willingness to "follow the leaders" is shown not only by the canon, but also by the position accorded by this Convention to the Bishops who came to tell us of their work. This fact was noticed by other Christian bodies, noticeably by Dr. Munger, as quoted last month. In no previous Convention has the voice of true leadership rung so loudly, or such willingness been shown to recognize those in whom the real and not the nominal leadership resides.

This recognition of the leader was followed by another recognition no less real and important, that of the worker on the spot, who stands behind the Bishop. This was done by according to the delegates from missionary districts the right to vote on all matters except where a vote by dioceses and orders is required. Heretofore these delegates have been accorded seats (usually out of harm's way under the gallery), but have had no vote. Coming from the forefront of the battle, they were asked to sit still and "see the salvation of the Lord" wrought out by those who have never seen the spot where this salvation is being gradually accomplished. From now on the man who comes from the work will be able to use his knowledge by helping to decide how that work may best be done. Surely this privilege has been long in coming. We may well rejoice that it has come.

We cannot let pass this opportunity to call attention to another change along the line of progress. From now on it is incumbent upon every parish to make one offering during the year to general missions. Whether an attempt is made or not to meet the apportionment, every parish must at least give one offering. This simply means that no parish can claim to be a part of the Church if it refuses to recognize the chief work of the Church by failing to give to missions. The parish that does not give something to missions is not a part of the Church. This change is larger in this which it implies than in what it actually accom-

plishes. This is one of the outposts which have been strengthened, making the whole fortress of our missionary work impregnable.

THE BISHOP ELECT OF MEXICO

The only new Bishop of whom these columns have not taken notice is the Bishop of Mexico, who had not been elected at the time of our last issue. To this important office in the missionary field has now been elected the Rev. Henry D. Aves, Rector of Christ Church, Houston, Texas, where for twelve years he has had an ever-increasing work in the Church, the Diocese and the community. Born fifty years ago in Ohio, he graduated from Kenyon College, and then from Bexley Hall, Gambier, in theology. He worked in Mt. Vernon and in Cleveland, until his going to Texas. He has been a deputy to the General Convention since 1895. His nearness to his new field and his proven personality as a leader of wisdom and ability to win confidence make it seem that this choice of the Convention is as wise as the earlier ones.

DR. LLOYD STILL SECRETARY.

Kentucky did well in trying to get Dr. Lloyd for her Bishop, but Dr. Lloyd and the Church have done better by his refusing to give up his work as Secretary of the Board of Missions. No doubt this second election to the Bishopric of a Diocese was a hard thing to decide, especially because of the need and the attractiveness of the missionary work in Kentucky. But his present work is of such magnitude, bringing him into an oversight of the whole Church such as scarcely any Bishop can have, keeping him in touch with the Bishops in the foreign field, advising the whole Church as to her missionary policy, and everywhere listened to with full appreciation of his authority,—that it seems almost perfectly natural that he should remain at his post. We know that back of all there was the sense of duty that brought him to his decision, of which we need not speak. There is only one way by which the Church can honor Dr. Lloyd, and it is this further honor that we believe he would rather have than any Bishopric, that is, that we follow his leadership more enthusiastically in the missionary endeavor which he has helped to show us is the greatest and indeed the only work of the Church. To this he gives his time, his thought and his life. We can make him feel that he is truly a Bishop in this leadership if we stand back of the work he is trying to get us all to do.

CALIFORNIA'S APPORTIONMENT.

We can say little about it in this issue, except to remark that by a new computation of the needs on the basis of five years instead of one, the apportionment for General Missions to California has been reduced by four hundred dollars. If what we have just said about Dr. Lloyd is true we might still try to raise the former appointment and not feel that we have done more than was our duty to do.

THE WOMAN'S AUXILIARY.

These columns would be incomplete without some reference to the Woman's Auxiliary as it appeared at the General Convention. First their offering of $150,000 is an example of what may be done if a simple and honest effort is made. For so far as we know the women have not been making a very great noise over this money in the last three years. They have simply had a plan and stuck to it and then gone ahead and worked it out. The same system was shown in their meetings in Boston. Nothing was left to chance. Every speech, every speaker, every detail was arranged beforehand. Definite announcement was made of what you were to expect and when you went you got what was announced. As a result the meetings were successful beyond all previous hopes. Let the Church learn that here, too, has been shown leadership, and let her follow it in her work now beginning anew.

GUAM.

Lieutenant Commander Chas. F. Pond, U. S. N., writes from San Luis de Apra, Guam, acknowledging the receipt from Archdeacon Emery of two hymnals with tunes, and says: "It may please you to know that they are in use, and that we are having on this ship each Sunday the full service of the Church, so far as I am permitted to give it; the first service of the American Church ever held in this portion of the world. These two hymnals are the only ones we have containing music, and if not asking too much I would like to receive half a dozen more. The Army and Navy League will probably send us some popular hymn-books, but I would much prefer to use those of the Church. I am also very anxious to get a book of lay addresses, something short and practical, such as would appeal to seamen and boys." In another part of his letter Lieutenant Pond observes: "I imagine it will be many a year before the American Church finds there is such a place as Guam within its jurisdiction." He will, therefore, be surprised as well as glad to read in the **Churchman** that Guam was included in the jurisdiction of Bishop Brent at Boston the other day. His address is: "U. S. S. Supply, care of Postmaster, San Francisco, Cal., Guam, L. I." A package entrusted to the quartermaster of any transport leaving this port would be delivered to him without charge.

In the East of France.

Circumstances obliged me to devote only twenty-five days to the journey from Marseilles to Reims. Marseilles is a charming city, full of life and gaiety, beautifully situated on the eastern edge of the Gulf of Lyons. In 1847 the district, which had been arid was fertilized by the introduction of the waters of the river Durance. What was almost a desert has become a garden. The cathedral of Marseilles, commenced 50 years ago, and not yet completed, is a noble example of Byzantine architecture. It is close to the wharves. The other great church is a successful piece of modern Gothic. Its doors are ornamented with fourteen representations, in bronze, of virtues and their opposites. These doors are to my mind more effective, though far less costly, than those which the Vanderbilts have added to St. Bartholomew's Church, New York. They well deserve the attention of any person who wishes to make a similar gift in the future.

The trip from Marseilles to Arles affords exquisite views of the sea, and of the lovely country of Provence, which has been under cultivation for probably 2500 years, having been settled in part by Greek colonists. The old cathedral of Arles bears the name of St. Trophime, the Trophimus whom St. Paul mentions in writing to Timothy, and who is claimed as the first bishop. The carving of the portals and of the cloisters is early and somewhat crude, an invaluable monument of the history of Christian art. On the capital of one small column the three wise men are shown lying side by side in bed, while the angel warns them not to return to Herod. The town is rich in Roman antiquities; and the museum founded by the poet Mistral is something unique. By Ascension Day I was at Avignon. The palace occupied by the Popes of the Great Captivity is now used as a barracks. The church in which they used to worship is almost gone, its place being taken by a Renaissance building at which they would have shuddered. But it was something to see the bishop seated in the marble chair which was once theirs; and the service was admirably rendered in good plain song. The influence of the wish of Pius X, to cast operatic music out of church, is already being felt.

One travels in five hours from Avignon to Lyons, a city handsomely built on the banks of the Rhone. It possesses a grand cathedral, and fine old parish churches—St. Bonaventure, St. George's, St. Nizier. The effigies of Cardinals Foulon and Cavenot, in the cathedral baptistry, are deserving of close examination. There is also a fine window, representing the baptism of Clovis; and another, the Wise Men presenting their gifts, in which the incense is being burnt. I have noticed a similar treatment of the latter subject in a

painting by Rubens at Antwerp, and have little doubt that it is correct. The offering of incense is uniformly interpreted as an acknowledgment of the deity of Christ; and there would be no meaning in presenting it in a closed box, though artists usually depict it so. The plain song was well sung in this cathedral also.

The great church of Nevers is a beautiful specimen of French Gothic, denuded, however, of statues and of glass by sixteenth century fanatics. Here, as elsewhere, one notices that these wretches hacked away the faces of our Lord and His saints, while leaving the heads of monsters and demons untouched on the gargoyles. Their motto seems to have been, "Not this Man, but Barabbas." The tower of Nevers is one of the finest in France, and all the upper part of it seems to have escaped injury. The church of St. Stephen, in the same town, is a good piece of ancient Romanesque work.

Thence I went to Bourges, a quaint and picturesque place. The cathedral is very nobly situated on high ground, with a park on the south side. The sight of the long nave and apse, lifted over the level trees, is one of the most striking things in Europe. The archbishop, a most venerable man, was present at the service of Whitsunday. As he went out of the church, his long robe supported by an acolyte, the kindly greetings and benedictions which he bestowed on his flock proved him to be a shepherd whose sheep know his voice. O that all, everywhere, were thus cared for!

Auxerre and Sens likewise possess great cathedrals, and the latter is particularly interesting as having been the home of Thomas a Becket, "St. Thomas of Canterbury," some of whose vestments are still preserved. But these places are far surpassed by Troyes, an ancient town which can boast of at least five churches of uncommon interest. If Toledo is the most majestic building in the west of Europe, which few that have seen it will deny, Troyes cathedral is certainly the most graceful. It has all the airy lightness of St. Ouen, and a wealth of stained glass of the richest quality. One does not think of criticising such beauty; it is enough to gaze and wonder at it. RICHARD H. THORNTON.

GENERAL NEWS.

M. Combes, the French Premier, has in a public speech recently delivered at Auxerre, emphatically declared that the Concordat is no longer possible, and that France no longer pretends to the title of "Eldest Daughter of the Church." But it is the religious authority, he maintains, which has torn up the Concordat. The Cabinet has been long-suffering in its efforts to apply the Concordat in a loyal spirit, but in vain. In accepting the divorce the Republican party would be actuated by a desire for social peace and a sentiment of respect for the religious conscience. The uncompromising party at present were the Catholics. The Churches and the State must be separated so as no longer to expose the latter to passing under the Caudine Forks of the Papacy.

Sir John Gorst, M. P., for the University of Cambridge (England), made a speech at Leeds the other day in support of a motion in favor of enabling the educational authorities to provide at least one free meal per day for children attending State schools. He also declared his belief that the only cure for the delay in dealing with social questions was to demand that each division of the country, each great borough and county council, should decide social questions for themselves, make the rules and laws which they thought their people needed, and carry them out, without the interference of ignorant officials in London.

During the nineteenth century more than 400 churches were built in the diocese of London, England, at the cost of several millions sterling. Thirty-four of these were built by private individuals, one of whom still remains anonymous.

The Holy Sepulchre at Jerusalem is the scene of not infrequent conflicts, and the importance of the issues about which the "religious" (save the mark) and the laymen fight may be judged by a recent order of the Minister of Justice and Public Worship at Constantinople that the Sultan, to settle a dispute which led to the imprisonment of twenty-eight Greek monks and laymen three years ago, has granted to the Latins the right of sweeping the stairway leading to their own chapel and three series of slabs of equal width with it, and to the Greeks the right of sweeping the church courtyard, and of sweeping the slabs over again. A question greatly discussed in political circles, we are told, and in European papers, has thus at length been set at rest.

"A local missionary light (observes our Roman Catholic contemporary) describes the Anglo-Saxon Christians of the North Carolina mountains as the most spiritually benighted folk in Christendom. Why not confine the campaign of evangelization to these worthy heathens? What is the use of trying to make presentable Baptists of civilized Papists in Rome and other Catholic centers, while neglecting the uncivilized Baptists nearer home?" **The Monitor** may assure itself that all the Churches engaged in the work of evangelization will be glad to have their attention called to neglected fields, and to add them to those in which they are already laboring. As to the Baptist mission in Rome, its object is not the conversion of Roman Catholics, as such, but to lead men, civilized or uncivilized, to a personal knowledge of Christ.

The Baptist **Standard**, referring to the complaint of the lack of great preachers as a cause of the falling off in church-going, well observes, "Men who are interested in the work of making this world God's world do, very generally, attend church. Men who stay away from religious services have, as a rule, no deep and abiding interest in the development of their own spiritual natures or in bringing others to love and serve God. Some men may live devoutly and still ignore all expressions of religion through organized forms; but such men are quite as rare as truly great preachers."

The Wee Free Kirk of Scotland, that is to say, the twenty-four ministers and five thousand members who refused to follow the majority in uniting with the United Presbyterians four years ago, must be regarded as overwhelmed, if not crushed, but the success of their claims; so that the cause of religion itself demands that they be relieved from the responsibilities thrust upon them. The Edinburgh Court of Sessions has ordered by a majority of three to one that the judgment of the House of Lords be applied immediately, and this handful of ministers and congregations, mostly in small villages in the Western Highlands and the adjacent islands, are put in possession of about eleven hundred churches with their manses, the theological schools, and about fifty-five million dollars in invested funds. Of course something must be done, and that speedily, to remedy so disastrous a situation. How the four years of suspense has been so quietly borne is not easy for anyone but a Scotchman to understand.

What can be achieved by boldly and well-directed enterprise and skill is well exemplified by the completion of the Rapid Transit Subway in New York City. The greatest underground railway in the world, with thirty-five miles of tracks, and a carrying capacity of nearly 100,000 persons per hour, has been finished in four years at a cost of $75,000,000, an army of 10,000 men being engaged in the work, and is giving every satisfaction. This triumph of engineering may, perhaps, be set off against the mournful fact that nearly ten thousand lives were lost in railroad accidents last year, and the number is likely to be larger stil lfor the present year.

Bishop Rowe preached before the Massachusetts Branch of the Woman's Auxiliary in Trinity Church, Boston, on the 19th, taking as his subject "The Vision and the Task." The sermon was an earnest plea for more consecrated work for the Church through prayer and service. The Church never had a wider opportunity for usefulness, and, while there is cause for gratification in what has been done in the missionary field, there is still further claim upon its workers. Bishop Rowe alluded to the splendid service of Miss Carter, Miss Emberley and Miss Miller in the far North.

A woman went to the desk of the Secretary at the Public Library at the City Hall the other day, and asked without the least embarrassment, "Do you cash cheques here?"

It reminded me of the story that visitors to Kennbunkport, Maine, love to tell of the days when "summer folks" first went there. "Have you Jane Carlyle's Letters?" asked a Bostonian at the bookshop. "No; this ain't a postoffice," snapped the "native" in reply.

Things are not to be done by the effort of the moment, but by the preparation of past moments.—Cecil.

DAUGHTERS OF THE KING.

The annual meeting of the Local Council, Daughters of the King, was held in St. Luke's Church, San Francisco, Friday, October 28, 1904.

The meeting opened with prayers and a short address by the Rev. Mr. Weeden. In the absence of the president, Dr. Fletcher, Miss Gray, first vice-president, presided.

Reports of the Secretary and of the Treasurer were read and approved. Reports from the Secretaries of the various Senior Chapters, also from the Junior Chapters of St. Luke's and Trinity, were read.

Interesting letters from Dr. Fletcher, California's delegate to the D. O. K. convention in New Haven, Connecticut, and from Miss Remmel, a visiting member, were read. Also one from Miss Richmond, our missionary in China.

The President announced that at the annual convention of the Order of the Daughters of the King it was decided to continue the Lily Funston Ward Memorial Fund for the maintenance of a woman missionary in China. Self-denial week for the support of this fund occurs during the first week in Advent.

In interpreting the pledge the Daughters are urged to lay particular stress upon the word effort.

The newly-elected officers are: President, Mrs. Grant Boyd; First Vice-President, Miss Gray; Second Vice-President, Miss Dennis; Recording Secretary, Miss Roberts; Corresponding Secretary, Miss Remmel; Corresponding Secretary for **Pacific Churchman**, Mrs. Boggs; Treasurer, Miss Helen Bristol.

Mr. Fred T. Foster, who finds rest from his assiduous daily labor as manager of the **Church Press** in teaching a class in the Sunday School of the Cathedral Mission of the Good Samaritan, singing in the choir, reading the lessons and helping the good work in other ways as occasion offers, has been in the habit also of coming over to Oakland to teach a class of difficult boys and read the evening service, after which he would return to the city to help in an open-air service on the water-front. He has now, however, undertaken Sunday School work among the lads on Goat Island, and this has compelled him to resign the work in Oakland, very greatly to the regret of many who sincerely appreciate it. By these he has been presented with a handsome Prayer Book and Hymnal. The presentation took place in the chapel of the Good Samaritan, Oakland, and was accompanied by sincere prayers that he may long be able to use them to God's glory.

St. Mary's Roman Catholic Church, having been dedicated on Christmas Eve, 1854, will this year celebrate its jubilee. California street was not graded when it opened for daily service and its congregation had to climb a steep sandhill to get to it. It stood on the southern edge of the city, no one then expecting that the sand-dunes lying between it and the Spanish houses surrounding the old adobe church of Mission Dolores would ever be the site of substantial buildings, any more than that enormous business blocks of ten to fourteen stories would rise where then ships were lying at their moorings.

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MACBETH, Pittsburgh.

No tongue can tell the power of a soul that strives to live in an atmosphere of beauty, and is actively beautiful in itself.

The highest path is pointed out by the pure ideal of those who look up to us, and who, if we tread less loftily, may never look so high again.

It is no great matter to live lovingly with good-natured, with humble or meek persons; but he that can do so with the froward, with the willful and the ignorant, with the peevish and the perverse; he only hath true charity.

A want of patience, a want of kindness, a want of unselfishness are all instantaneously symbolized in one flash of temper.

If you would really be strong, then be simple, self-forgetful, retiring, only watching for an opportunity to help some one or to right some wrong.

Do not go through life seeking your rights, your deserts; but go about seeking to bless and help and comfort others.

A Christian whose whole care is to avoid sufferings, has forgot his pattern, and that we are Christians in order to be crucified with Christ.

Many young men and women have begun their downward course by staying away from church on Sunday.

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LITERATURE OF THE DAY.

When the King Came. Dean Hodges. (Houghton, Mifflin & Co. $1.25.)—For years we have been looking, and always in vain, for a book that would tell the story of Our Lord's life in plain, straightforward terms, without that pitiful condescension to the supposed limitations of children, which disgusts them, and is apt to kindle impatience in their elders; tell it also without lapsing into creations of purely imaginative environment, in the vain hope of making it interesting. As if human brains could improve on the Gospels! But for teaching purposes it is a good thing to have the Life told in orderly sequence, and by a scholar of Dean Hodges' type, to whose guidance one can trust implicitly in matters of scholarship. A spirit of deep reverence pervades the book, it is needless to say. It is a very good book for the school library, but we think it will be found extremely useful in the Sunday School. It certainly would be in the hands of a competent teacher.

Balance, the Fundamental Verity. O. Smith.(Houghton, Mifflin & Co. $1.25.)—This is a very clever book; clearly, forcibly written, with the note of a strong sincerity vibrating through its every page. It is another attempt to harmonize science and religion; this time by the setting up of a Law of Balance, or rather Mr. Smith's interpretation of it. By this is meant the continuous working of a system of action and interaction, which preserves material things in equilibrium, and tends to the same end in the domains of mind and morals. But one cannot give any adequate notice of a book like this in a paragraph. We can go some way with the author, but we are constrained to differ from him altogether when he enters upon the discussion of religion and of God. He seems to hold the idea of an impersonal God who is the sum of personal conceptions about Him, while religion is the ethical expression of the best thought of the nations. Our Lord is ignored. Yet He certainly is to be counted as a factor in the readjustment of the world's order. The work is confessedly an attempt to harmonize the conflict between science and religion. Some day, possibly, the weaving of ropes out of sand will cease, from a conviction of its futility. Not so many years ago, one heard of nothing but the reign of law, not only in the region of science, but in those of faith and morals. The idea seems to have dawned upon its upholders that man with his limitations can hardly be an accurate exponent of universal law. Some day, without being hopeful minus sanity, it may be thinkable that the conflict between science and religion has only existed on faulty conceptions of the relations of the two. We are unable to accept Mr. Smith's conclusions, but we may honestly commend his book to the thoughtful people who like and are able to follow out such a chain of reasoning as they will find there.

Saturday Night Sermons. Rev. G. T. Dowling, D. D. (Whittaker, New York. 90 cents.)—These sermons are republished from the Los Angeles **Express.** They are plain, outright and telling—three remarkably good elements in any kind of sermon—and being short, also, they are just the thing for reading in households remote from any church.

Captains of the World. Gwendoline Overton. (The Macmillan Co., New York. $1.50.)—A book of undeniable power, and withal of reasonableness; a conjunction which is of the rarest in these evil days of degenerate fiction. The Captains of the World are the heads of great industries, and the story is concerned with their relations to labor, or, rather, with the antagonism between the two. One's attention is nailed at the outset by a brief, but singularly vivid account of a visit at night to some great rolling-mills, and the tapping of a huge furnace. The same keen faculty of observation is apparent throughout the book, and is manifested in the drawing of the virile men and women whom the author has created. The miseries of a strike are drawn with unrelenting touch, and the brutal employer with equal fidelity. The labor leader, honestly, intensely anxious to find a modus vivendi; and his opposite, the mean, sordid fomenter of grievances, regardless of human life and suffering, are strongly presented. The love scenes are in striking contrast to the rest of the book, and to each other, but they are skillfully woven in, and the heroine is a very real woman. It is a well thought out, well executed book, and consequently interesting right through.

Traitor and Loyalist. By H. K. Webster. (Macmillan Company, 66 Fifth Ave., New York. $1.25.) —It is much more than a pleasure to find a wholesome book like this written in plain, good English, among the ruck of flatulent, badly thought out, and slovenly written stories which an over-eager public is content to accept as novels. It is a story of the Civil War and there are two wonderfully well told episodes of blockade-running which Cooper might have written. But that is not the whole of the interest; there is a pathetic love story and one or two other matters capable of "thrills." The characters move and act in perfect harmony with their qualities, and—"Thanks be"—they all live happily ever after. Moreover, the author has drawn in Captain Carver a thorough sailor, who manages to get his work done without weaving his orders into a complicated mesh of vulgar blasphemy. The inferior novelist imagines that oaths are essential to good seamanship.

MAGAZINES.

The **Atlantic,** among many notable papers, has one which must prove intensely interesting to the readers of this journal—"On Improving the Style of the Bible," by Professor Gardiner of Harvard. No one can question his right to speak on this subject, and his words are those of wisdom and also of outrightness. He pleads for the rhythm and beauty of the old version, and—we regret that we cannot quote—he closes with a word of warning for which there is too much cause: "If modern scholars are to improve on the established versions they must not forget the fact that the definable meaning of words is only a part, and not necessarily the chief part, of the power of language to body forth the great truths which stir men's minds."——**Scribner's** continues Mahan's War of 1812, the charming articles on the Royal Academy and the Stuff that Dreams Are Made of—an amusing account of theatrical ways of producing effects. The stories are good and there are some letters of Thomas Jefferson, on "Country Life in America," which run the whole gamut of farmers', gardeners', pigeon and dog fanciers', house-builders' and decorators' and gas-fitting words, and good counsel preach. The illustrations are always remarkably good—clear cut, no smudgy blurring.——**McClure's** has an article by ex-President Cleveland on Judge Parker. There are other good articles and the fiction is good.——The Christmas **Delineator** surpasses itself. One very striking feature is a number of Love Songs from Wagner, translated by R. Le Gallienne, and illustrated in colors, and a very charming paper on Wagner's wife as a fitting pendant. Then there is a clever paper on "Court Life at Washington," and very good stories by the best American dealers in those wares. Some very good pictorial hints on house arrangement and the usual seductive fashion-plates, with instructions, follow, and a word ought to be said for the good taste of the pictorial cover.——The **Cosmopolitan** for November is a good number. There is a very original and attractive paper on "Automobiling in the Sahara," and the usual mingling of the useful and the amusing.

H. H.

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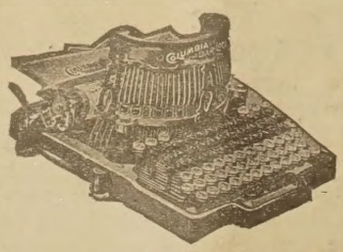

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